

THE REBEL

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10 Cents.

Social Crediter Exposes Aberhart

Premier's Trickery and Deceit Revealed by Former Supporter

CONSCIENCE-STRIKEN OVER GREAT WRONG DONE TO
SUFFERING PEOPLE, NOW APPEALS FOR REMOVAL
OF ABERHART'S MALIGNANT INFLUENCE

Editor's Note.—The following story originally written up with the name of the person interviewed and also contained other personal data. However, before going to press, the lady concerned, fearing harmful consequences to herself and members of her family, requested deletion of her name and other information which might reveal her identity. The story was therefore retyped accordingly, and while the deletion detracts somewhat from the original force of the interview, the reasons advanced for making them only serve to emphasize the seriousness of the claim under review.)

For the sake of honesty and decency in the conduct of our public affairs; for the sake of bringing an end to the needless discord and strife at present existing in our province; for the good of the cause of religion, brought to such a low standard here in the past few years; the interests of British fair play and democratic government, so grossly abused by the head of our government; for these and many other reasons I appeal to all Aberhart Social Crediters of Alberta to throw off the evil spell cast upon them by their leader and to join in ridding the province of this charlatan who has so cruelly deceived all who trusted him.

"I make this earnest appeal for conscience's sake, in the hope that it may help to undo the great wrong done to the people of Alberta, and for which I was also responsible to the extent to which I encouraged it while under the baneful influence of William Aberhart. I still believe in Social Credit, but I now know that Aberhart always has been and is now the greatest stumbling block to the introduction of Social Credit and that it will be absolutely impossible to put it into operation while he is associated with the movement."

The foregoing appeal gives but a cold surface impression of the poignant story of disillusionment of a former leader in the Aberhart Social Credit movement. It is only a small part of a long story of intrigue, deception and almost unbelievable delusion practiced by Aberhart and his followers, as told in a three-hour interview with The Rebel by a Calgary woman who was until recently one of Aberhart's staunch-

est and most outstanding supporters. The lady herself requested the interview, because, conscience-stricken and nerve-racked over the realization that she had played an important role in the gigantic hoax perpetrated by Aberhart on a suffering people, she felt that now that she had become disillusioned it was her sacred duty to at least try to undo the great harm she had been instrumental in doing to others while under the malignant influence of Aberhart, by now appealing to those whom she had done her share to delude to also cast off the evil spell of Aberhartism and to aid in bringing the people of Alberta back to sanity.

It should be borne in mind that this woman is not a mere rear ranker in the Social Credit movement of the province, but one who took a leading part over a period of more than five years in the inner councils of the party and was one of its outstanding organizers. Her name appears on the roll of first Social Credit workers, made over five years ago when meetings of enthusiasts were held in the Prophetic Bible Institute under Aberhart's guidance. She organized many of the Calgary groups, and during more than five years addressed scores of meetings, and in general devoted her time, her home and money to the cause. She has held various executive positions and is in fact still an official of the organization. During all the years of her work for Social Credit she was never absent from an executive meeting, and she therefore has a thorough grasp of every phase as the movement developed. She knows Mr. Aberhart, Mr. Manning and other leaders of the movement intimately, and it may therefore be taken for granted that she knows whereof she speaks when she now exposes the deceitful methods employed to delude the people.

Listening to her recital of the damnable, almost incredibly low tactics employed by Aberhart to corrupt the minds and consciences of his dupes to unquestioning subservience to his crooked designs, we appreciated more clearly and fully than ever before the truth of our oft-repeated convictions that

the situation in Alberta never has been and is not now one of Social Credit versus any other political or economic theory, but the serious ethical, moral and spiritual condition created by a fiendish, morally-corrupt demagogue who by the deceitful, blasphemous use of an emotionalistic religion warped the consciences of his followers, and by a

(Continued on Page 2.)



I am a perfect pattern of a pious prophet-premier.
I'm popular with victims of intellectual anemia,
I've solved the pressing problem of the common commissariat;
And how to pilch and plunder the Provincial proletariat.

I'm clad in purple vesture and I draw a princely salary;
I'm unsurpassed in all the arts of playing to the gallery;
I clutch the spoils of office with unparelled tenacity,
And don't propose to lose my job through ill-advised veracity.

I pacify the populace with preaching, prayers, and promises;
I castigate the critics and deride the doubting Thomases;
And when my folly frightens folk who'd previously courted me,
I blame it on the Poison Press, and say they've misreported me.

I tell deceitful Douglasites from solid Social Credit-ers,
I'm launching legislation for exterminating editors.
I long to license every press that dares defend democracy;
And reign supreme like Hitler in a Germanized autocracy.

With every Sabbath I assume the role ecclesiastical;
I vomit forth my spleen, or vent my foolery fantastical;
And when I'm not exhibiting the prophet's vaunting vanity,
I demonstrate the workings of political insanity.

I rise to heights of eloquence in these divine excursions—
I've proved the modern Japs to be the ancient Medes and Persians;
And find by reading Daniel and the Book of Revelation
That the Ephraimitic drunkards are the Booby British nation.

Salvation may be free; but I require from my supporters
A constantly-increasing stream of nothing less than quarters;
And while I preach on usurers and how to circumvent 'em,
I insist upon my pound of flesh down to the last per centum.

I know the inwardness of scrip, the secret of prosperity;
And when I call for covenants they sign 'em with celerity;
For I alone am competent to mould the modern mania;
And build the ultra-perfect state of fountain-pennsylvania.

—Contributed.

SOCIAL CREDITER EXPOSES ABERHART

(Continued from Page 1.)

diabolically clever appeal at the same time to greed and cupidity, virtually hypnotised them, making them helplessly, fanatically subservient to his will. We are more certain than ever before that during all these years Aberhart's avowed zeal for the welfare of the people was but a mask to conceal the inordinate ambitions of a power-mad paranoiac.

For years, this woman said, she was intensely, fiercely, fanatically loyal to Aberhart, absolutely intolerant to all opposition: and it was not until he had been in office nearly two years during which his every act was contrary to his pre-election promises that she allowed herself to listen to the frequent murmurings of her conscience.

"Many times," she said, "even in my early years of association with Aberhart, my conscience would tell me that I was being deluded, that I was even deluding myself. But then I would stifle these inner warnings and go on even more fanatically in support of this man's deceptions. I was so completely under his influence that I refused to trust my own judgment. Even when my conscience told me that Aberhart was uttering slander and falsehood, I deluded myself with the suggestion that this man of God could not possibly be wrong and that my own judgment must be at fault. I never confided my inner feelings of doubt to others, and when people came to me, even after Aberhart's disloyalty to the cause became more and more apparent through his public acts, I always assured them that he was serving our best interests and that we must trust him regardless of what he did."

"But I have at last come to a realization of the truth. And now in retrospect I see clearly the many tricks Aberhart used to delude us and to use us as his tools for deluding others. I can see now that his merest suggestion was as a divine command to be obeyed without question. May God in His great mercy forgive me, but I know now that I even lent myself to the propagation of lies and slander upon Aberhart's suggestion. I recall that on one occasion Aberhart suggested to me that Major Douglas had a yellow streak. The mere suggestion was sufficient for me to regard Douglas in that light and to help in discrediting him in the eyes of others. I recall, too, how Aberhart used to rave against the Calgary Herald for alleged misrepresentations of our activities, etc., and although I knew from personally checking reports that the Herald was publishing the truth, I never the less aided in the campaign of boycott against that paper. And how bitterly I denounced you for your opposition to Aberhart by radio and press when all the time I knew in my innermost self that you were only telling us the absolute truth! But we were taught and encouraged with the aid of false religion to be fanatically intolerant of all criticism. Even when our conscience and the clear evidence of our senses told us that Aberhart was wrong, in our completely perverted sense of justice we could do nothing but seek excuses to justify his every word and deed. In our terrible delusion we regarded him as divinely inspired and that the promptings of our conscience were therefore not to be heeded."

"Looking back over the past five years, I can now see that Aberhart has done nothing for the people. I know of not one good deed by him. But on the contrary I can see that his every word and act has been for his own material benefit and self-glorification. He has done nothing for relief-recipients and the unemployed but to make their lot more difficult. Money has been driven from the province, credit and confidence destroyed, so that even those who would and could give work are prevented from doing so."

"Aberhart is looked upon as a great organizer; but what did he ever organize? All the organization work was done by his deluded followers. And the great pity of it is that because it was accomplished by deception and fraud, the result has not been organization for unity, but organization which has torn the people apart into hostile camps. What Aberhart did was to set loose a flood of passion, hatred and intolerance which has resulted in the logical consequence of disunity, strife and discord. If we Social Crediters are honest with ourselves, we must realize that as you have pointed out so many times that Social Credit is absolutely impossible so long as Aberhart is in any wise connected with the movement."

"I can now see clearly that one of the greatest delusions of all has been the oft-repeated claim that Aberhart has united the people. The truth is exactly the opposite. Aberhart has divided the people. Had he not aroused one section of the people to blind, fanatical acts of intolerance, boycott and bigotry, which naturally brought forth the hostility of the others, it is possible that a goodly measure of unity

could have been achieved. But that is out of the question while Aberhart is in office, and our only hope now lies in his complete elimination from all contact with the movement."

"I am sure that at heart thousands of other Social Crediters feel exactly as I do, and I appeal to them to throw off the soul- and conscience-destroying spell cast over them by Aberhart and to allow unfettered conscience and simple truth to dictate their speech and conduct. If they will do this, they will be under moral compulsion to come out openly and fearlessly in acknowledgment of their delusion and against its further propagation by Aberhart—the author of the mental anguish and the sad moral and spiritual condition of all who were misled into trusting him, to say nothing of the increased suffering laid upon them by his maladministration of public business."

The lady had more, much more, to say of her five years of spiritual and mental slavery under the hellish influence of this scoundrel Aberhart. As she spoke to us at her home, with her husband, who is unemployed, occasionally offering, an observation, her voice had no bitterness, no rancor. But every word came forth as though burdened with a deep sorrow over a great wrong; every gesture emphasized the depth of feeling; her haggard face pictured her wrecked nerves, and her eyes were as windows of a soul tortured with the fires of remorse.

Listening to her heart-rending, almost incredible story of how she was duped and used as a helpless tool by an unprincipled charlatan, even to the point of violating her own conscience, we were filled with an unutterable feeling of compassion for her and the thousands of others who must be suffering in like manner. At the same time we were seized with an inner surge of burning hatred of the terrible moral crime Aberhart has committed against these people. And this flame of hatred will not be quenched until Aberhart, the cowardly arch-hypocrite, shall be laid low in the dust of disgrace and dishonor. We therefore join in the appeal of this woman to all whose conscience and common sense tell them that Aberhartism is a diabolical fraud and delusion, to follow the example of one who has had the courage to throw off the degrading, stultifying, mind- and soul-destroying influence of this wolf in sheep's clothing. The seriousness of the problem demands that you swallow your pride and that you work now with a zeal as great to undo the wrong as when you aided in fostering the monstrous delusion.

The HIGHWAYS PROBE

Attorney general Huggill's explanation of the omission of the phrase, "any other roads," from the terms of reference under which the judicial inquiry into the Edmonton-Wetaskiwin and Edmonton-Jasper highways is to be made, is not convincing, and those responsible for pushing the investigation should make sure that the omission is not just a trick to prevent scrutiny of other projects which could possibly bear looking into.

For instance, figures supplied to us in regard to the Lethbridge-Iron Springs highway do not make sense when compared with those submitted by the public works department to the federal government. We are informed that the net cost of this project was under \$70,000, but that it was entered as \$91,000 by the Hon. Mr. Fallow in submissions for grants by the federal authorities. The disparity of \$21,000 suggests the possibility of costs having been juggled among various projects, in which case the investigation of "other roads" may be essential in order to get a true picture as to the real cost of any one particular job.

YOO HOO, NEIGHBOR!

Oh, how we miss the Rev. Mr. Neighbor, the ballyhoo artist par excellence who used to pep things up at the Bible Institute with his big trombone! No doubt he is also sorely missed by the dear souls who paid their good shekels for "shares" in his "Back-to-the-Bible" club, which should be paying dividends or something by now.

ABERHART'S PRAYERS FOR RAIN

On June 27 Aberhart prayed for rain. On the 28th and 29th we had the hottest weather in thirty years. On the 30th he was on his way to the Coast, and the farther he got away from Alberta the harder it rained here. And just after he got back to Alberta, the heaviest rain in 25 years stopped. "Give God a chance," Aberhart has suggested at various times recently; which gives rise to the thought of the possibility that the Almighty took advantage of the opportunity to specially bless the people of Alberta at a time when Aberhart was not here to pollute the atmosphere with his sacrilegious blather.

THE C.C.F. AND FUSION

Although one may disagree with them, it is always a pleasure to read an article by William Irvine or Elmer Roper, two of the Big Shots of the provincial C.C.F. These are men who have an intimate knowledge not only of the philosophy and mechanics of their own party, but a thorough acquaintance with others, and it sometimes makes one sick at the stomach to think that men like Irvine, Garland, Coote, Gardner and Spence were cast aside for the opportunists pitchforked into office by the Aberhart craze. It is no flattery to men like Irvine and Roper to admit a feeling of genuine respect for their clarity of thought and expression on matters economic and political; and if more leaders of other parties were as thoroughly informed in respect of the philosophies and principles of their own parties and policies, there would be considerably more grappling with realities and less inane shadow boxing. To Irvine and Roper must go the credit, for instance, of having consistently dealt with the basic fallacies of the Aberhart delusion more honestly and frankly than any other public leaders in the province.

However, one could wish for a little less dogmatism in their attitude recently expressed by them toward the fusion movement presently being advocated by others. One can fully appreciate that in loyalty to their own cause they must guard their party against premature or unwise entanglements, and one can also have a measure of sympathy for their evident hope that future developments may hold possibilities of victory for their party. Above all, one must respect and applaud their disinclination to compromise on fundamental principles.

But while the C.C.F. may perhaps justifiably indulge in a bit of corn-tooting on its own account, neither its political prospects nor the serious state and demands of the Alberta situation warrant the attitude of almost defiant cocksureness occasionally detectable in the Roper and Irvine writings, particularly in the latter's caustic castigations of the People's League and other advocates of political unity in the province. Of course, if the C.C.F. wants to stand out and hold out as a straight class movement, that is its privilege. But it must then also accept the responsibility for and the consequences of class division. On the other hand, it can recognize that even among those whom it classes as "reactionary," the predominant motive for unity is based on the conviction that drastic changes are essential in the economic structure. We therefore are to suggest to the C.C.F. that good strategy, the best interests of its own cause, as well as those of the province and country as a whole, particularly under these peculiarly trying circumstances, indicate the wisdom of restraint and tact in the discussion of proposals designed to bring about a hopeful approach toward solution of a grave problem.

ALBERTAN "CONVICTIONS"

In a recent editorial The Calgary Albertan in quoting from the Ottawa Journal, which had lectured on the wrongness of "forming strong convictions on matters of which we have incomplete knowledge," takes The Journal to task for having itself offended in this regard in its discussion of Alberta politics.

All agree that it is wrong to form strong convictions on matters of which we have incomplete knowledge. But how much more wrong and harmful it is to form WRONG convictions on matters of which we have COMPLETE knowledge! And here we can read The Albertan lesson from its own pages since it became the official organ of the Aberhart party. During all this time The Albertan has served as a medium for supporting and encouraging the most disgraceful political trickery in the history of Canada. It is impossible to believe that during all this time The Albertan has not been aware of the dishonest and unfair practices of Premier Aberhart and of the campaign of lies, slander, threats, boycott and intimidation by his party. Yet, having full knowledge of these things, The Albertan has not only failed to condemn them, but has lent its support to those who preached and committed these offenses against public decency and honor.

By its support of the Aberhart party, The Albertan is in no small measure responsible for the perversion of judgment and the intolerance and strife existing in Alberta today—for the formation of wrong convictions on matters of which it had complete and specific knowledge. It is to be hoped that in its own interests as well as those of the general public, The Albertan will soon express and help in the formation of convictions in harmony with the knowledge it has of the situation.

ERNIE GETS HIS WISH

The day following appearance of the June 25 issue of The Rebel, Joe Blevis, a newsboy selling The Rebel, was taken into city police court and tried on a charge of disorderly conduct in consequence of a complaint made to the police by Ernie King, Calgary tailor, and former dispenser of prosperity certificates for the Aberhart government.

In his evidence in court Mr. King alleged that the newsboy was making too much noise, so much noise, in fact, that he could not hear himself talk in his own store. After careful perusal of the court stenographer's transcript of the evidence, we would not say that Mr. King's purpose was so much, as we at first suspected, to embarrass The Rebel by obtaining a court conviction against the newsboy, as to get some free publicity. In the course of cross-examination by J. McKinley Cameron, K.C., who defended Blevis, Mr. King admitted having stated to the boy that he would "like to be put in The Rebel."

We are pleased to gratify Mr. King's ambition to have his name appear in our great family journal, and no doubt he will appreciate the honor. But we were extremely sorry to note by the evidence that Mr. King declined to admit being the prominent Social Creditor so many have thought him to be; that he did not even know The Albertan to be a Social Credit newspaper; that he had dealt in prosperity certificates for the extra business he got out of the proposition; and, particularly, that he had threatened a next-door news dealer with withdrawal of his patronage if he did not join him in also complaining about the newsboy.

Unfortunately, too, for Mr. King, the charge against our newsboy was dismissed. So, while he has gotten his free publicity, Ernie will still have to put up with newsboys crying their wares—even The Rebel.

NEXT ISSUE AUG. 26

If all goes well, the next issue of The Rebel will appear on August 26. The intention is to publish twice monthly thereafter, unless public reaction indicates a preference for a monthly issue. Let us have an expression of your wishes in the matter.

Boys Wanted

in country towns
to sell

THE REBEL

We want one good hustler in every country town to sell The Rebel. Live worker will be given exclusive rights for street sales in his town. Some boys selling over 100 copies every issue.

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Editor and Publisher—J. J. Zabick

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"INDEPENDENT ALWAYS—NEUTRAL NEVER"

Entered as second-class matter at the Post Office, Calgary, Alberta.

"RESULTS, NOT METHODS"

"Results, not methods"—"If it is physically possible, it must be financially possible." These are the trick slogans being worked to the limit right now in the hope of reviving the faltering faith of Albertans in the alleged presence of the \$25 rabbit supposedly still waiting anxiously to pop out of the Social Credit hat, just like that. However, these rallying cries simply do not make sense. In fact, they are an insult to the intelligence of the people. The suggestion that it is none of the people's concern as to what methods are to be employed in the carrying on of their business, is so utterly silly that it should call forth the contempt of every responsible citizen.

Whether our self-styled scientific experts like it or not, they will have to come to the realization that the intelligent people of this province will never give a free hand to any group of imported or local "experts" in the disposition of their resources, goods and liberties, without knowing in advance exactly what "methods" are to be employed. Even the dullest citizen must realize that there can be nothing "scientific" in methods which its proponents are afraid to discuss in public; and certainly no government is worthy of confidence which will not or cannot demonstrate that it even has a method, or which has such a low regard for the intelligence of the people that it fears submission of its plans or methods to public scrutiny and judgment.

If Aberhart, Powell, Byrne, et al, think that they will be allowed to experiment at their pleasure with the people of Alberta as with a lot of guinea pigs, then they are "crazy with the heat." The very reluctance to disclose the "methods", if any, to be used to bring about certain allegedly beneficial results, is proof of their doubtful and possibly dangerous nature. If the government will not trust the people, it is automatically unworthy of public confidence and should resign.

GOVERNMENT BOYCOTT

It would be highly interesting to know just how far the government carried its advocacy of boycott into practice in the form of withholding business from individuals and firms for political reasons. How much orthopedic business, for instance, which ordinarily should have gone to the Calgary Artificial Limb Factory, did the Workmen's Compensation Board divert to Edmonton while the editor of The Rebel was associated with that firm? Why did the Compensation Board send transportation to a Calgary resident and instruct him to go to Edmonton for an artificial leg when that man wanted to get his limb in Calgary where he had always received excellent service?

Incidentally, in fairness to the Calgary Artificial Limb Factory it should be said that we no longer have any connection with that firm, and there is consequently no excuse for boycotting it on our account.

AN EXPLANATION

Bernard Rowntree, prominent Douglas Social Creditor of Carmel, California, calls our attention to our June 25 article, "Is Aberhart Superstitious," in which we referred to articles on dreams, astrology, etc., formerly carried by the Social Credit Supplement of The Albertan. We had referred to the Albertan as the official organ of the Aberhart party, and Mr. Rowntree at first thought we had reference to the confidential supplement issued by the London, England, "Social Credit." He says: "I feel sure that you (no more than I) want your foreign readers who may not know that Aberhart has an official organ, to jump to the conclusion that English 'Social Credit' is so foolish as to include dreams or the stars as part of a scientific economic proposal."

For the benefit of our non-Canadian readers we repeat that we had reference to the Social Credit Supplement of the Calgary Albertan. No doubt it shocks decent minds to learn that Aberhart has not hesitated to make use even of superstition to further his ends, but such is the case.

ABERHART AND CHRIST

Even his own followers must get a bit fed up now and then with Aberhart's constant comparisons of himself with Moses, Joshua and Daniel, but particularly so when he commits the sacrilege of likening his conduct to that of Jesus Christ. Apparently the man has no sense of reverence at all and it would seem that there is no limit to which he is not prepared to go in polluting things sacred and holy in furtherance of his wilful deceptions.

He offended in this regard again in his Calgary address of July 18, when in attempting to justify his failure to answer his critics he said that Christ had not denied the lies told against Him, and quoted His enjoinder to "Let him who is without sin cast the first stone." It does not appear to him to be absurdly, hypocritically inconsistent that in the same breath he condemned his critics as "barking dogs." He also wants it forgotten that when he was angling for power he did not hesitate to use the vilest slanders against his opponents; but his trumpeting of "rats, sons of Satan, liars, reprobates, grafters, fornicators," etc., are still fresh in the public memory.

If Aberhart were an honest man, he would defend himself on the merits of his own conduct, rather than by cowardly recourse to plainly specious comparisons. It is utterly, blasphemously false to suggest that Christ did not defend Himself against criticism. True, He declined to answer when false witnesses were brought against Him at His trial; but when Pilate brought His deity into question and on all other occasions He did not hesitate to put his accusers right. Aberhart's comparison is an arrogant calumny against the character of the Son of God.

Where are the lies allegedly being uttered against Aberhart? The truth is, and Aberhart knows it only too well, that the situation is not one of lies being uttered against him, but one of resentment against the lies, slanders, etc., **UTTERED BY HIMSELF**, and against his generally dishonorable public conduct. And the more vehemently he denounces the accusations as lies, **THE MORE POSITIVELY DOES HE ESTABLISH THEIR TRUTH.** For they are **HIS OWN LIES**, taken from his own lips, **HIS OWN PUBLIC CONDUCT**, as he himself has performed it, the whole presented before his own gaze.

Does he mean to say that he does not recognize his own utterances and conduct when these are paraded before him? That he DOES recognize their truth in his craven heart was also indicated in his address of July 18, when he said that the criticism by opponents was being directed against the "unfavorable" aspects of his political movement. It was really a confession of guilt. But Aberhart being of the particularly vicious type of coward who parades even his cowardice as a virtue, could hardly be expected to perceive the inconsistency of his own stand, and, as in all basic criticism of him, even resents being taken at his own word.

95 PERCENT. HOOEY!

It is really amazing how standing behind a pulpit seems to affect an Aberhart fanatic with an uncontrollable desire to indulge in reckless exaggeration of facts and figures. N. B. James, M.L.A., a pulpit pinch-hitter for Aberhart, recently stated from the Edmonton political pulpit of his party that he had found at least 95 percent. of the people of his constituency solidly behind Social Credit. We'll bet a thousand dollars against a prosperity certificate that James "found" no such thing. With his capacity for pulpit rot, Mr. James should be in the cabinet.

THAT POLICE BUSINESS

With regard to that police matter brought up in the legislature, the Calgary Herald was entirely too charitable in its suggestion that the motive behind the desire to establish a provincial police force were solely one of patronage. The real motive may be of a more sinister nature. When it is borne in mind that control not only of the judiciary, press, and radio, but also of the military is part of the Social Credit scheme, and that a measure of control in some of these fields is already a fact and efforts are being made to acquire it in others, it may not be far off the mark to suggest that the real aim is to gain control of the police force as a weapon of political persecution, just as in Russia, Italy and Germany.

ASSISTANT EXCUSER

In the course of his address in Calgary on July 18, Premier Aberhart in apparently trying to satisfy enquirers as to why he did not take action against his critics, replied that if he were to proceed against the "barking dog" others would only start to bark at his heels.

It is, of course, utterly impossible that our dear premier could have had The Rebel in mind. But we do know that at least one Calgary resident wrote to Aberhart demanding that legal action should be taken against us. The complainant handed us the reply received from Fred Stone, secretary to the premier. In his answer to the reasons advanced for legal action by the Calgaryian, Mr. Stone says: "... I know how we have been the many charges made against him" (Aberhart), and estimates that the premier is too busy with the affairs of state to "take legal action against irresponsible parties whose statements have no foundation in fact."

Mr. Stone's allegations are obviously slanderous in that they accuse us of having published falsehoods. We wrote to him, therefore, suggesting that if he were a man of honor he would either substantiate his allegations with proof or make retraction, exactly as we are prepared to do. We have received no reply, which does not surprise us. After all, it would be too much to expect fairness from any person while he is secretary to a pharisaical, self-righteous hypocrite like Aberhart.

Referring to the new bilingual currency, The Calgary Herald says: "Canadian money will talk in two languages hereafter." Now we are going to know the French equivalent for "good bye."

BLUFF OR CHALLENGE?

The silly, childish play-acting at "secrecy" and "strategy" by our government would be excruciatingly funny if the actors were not in possession of such dangerous weapons. It is therefore necessary to view with more than apathetic concern the latest developments at Edmonton—the request to bondholders for registration and the demand upon banks for "co-operation" with whatever it is the government has up its sleeve.

These moves can only mean that the government has either been maneuvered into a position by Douglas, Powell and Byrne which will provide the latter gentlemen with an excuse to withdraw from Alberta; that the government itself is deliberately running a bluff to give itself an alibi for blaming its own failure upon the people; or that a serious attempt is to be made to challenge the validity of the Bank Act. The insulting crudity of the approach to the bondholders and banks, together with the accompanying threats, indicate that the government is deliberately provoking refusal of the co-operation it professes to desire. One can only view it as a subterfuge for the purpose of setting up excuses in advance to justify compulsory measures later on. It is a certainty that after all the abuse heaped upon bondholders and banks, the government is not expecting them to now cheerfully acquiesce in its political chimeras.

Be the plan what it may, it is foredoomed to ignominious failure. Those in possession or control of bonds, savings and credit will not be so unutterably stupid as to voluntarily risk their all on a scheme of which they have not the vaguest inkling concerning the methods to be employed in the disposition of their possessions. Neither would compulsion be of any avail, other than to drive all capital from the province and possibly bring about open insurrection.

If co-operation is the aim of the government, then it has made the most tactless approach to those whose co-operation is admittedly essential. But apparently the government has yet to learn that co-operation cannot be legislated. Co-operation must be voluntary, and of equal importance, it can only be established on a basis of mutual confidence. The government has not even the common decency and common sense to show its confidence in the people it is supposed to serve, and until it trusts them with the plans it allegedly has in mind, cannot reasonably expect anything but suspicion and contempt and opposition in return. No amount of padlocking of the mouths, minds and consciences of its spineless members of the legislature will serve to transform the artificial, one-sided brand of co-operation of Aberhartism into the genuine article.

Never the less, it is satisfying to note that events appear to be moving toward a crisis.

REBELETTES

Major Douglas should be interested in the assertion made in this issue by a Social Crediter that Aberhart had suggested that he (Douglas) had a yellow streak. We have often wondered how Douglas, knowing of the contempt Aberhart has frequently exhibited for him, and aware of the mess he made of things in Alberta, could have any faith in him whatsoever. We are beginning to suspect that Douglas is not so very bright after all.

J. C. Landeryou, M.P., certainly put his foot into it with his public statement that the revenue from auto licenses and gasoline tax were less than the amount spent on highway maintenance. Wonder how he liked Hugh Farthing's crushing retort that no higher standard of veracity could be expected from an Aberhartist.

We hope that J. S. Cowper of the Edmonton Bulletin will be the man to fill the house vacancy created by the death of Van Allen. Cowper is a real scrapper, and our guess is that he would make Aberhart rue the day when he was afraid to contest the seat for his own party.

Judging by the silence of Social Credit members of the legislature, it would seem that the "keep-your-mouth-shut" covenant imposed upon them by Aberhart has made them as speechless as they proved themselves brainless when they accepted the muzzle.

The Hon. Solon Low is accusing the press of publishing "malicious and infamous prevarications." If he would be so good as to offer just a bit of proof to back his assertions, his word on this and other matters would have more weight.

At a meeting in Huxley, C. F. Powell was asked whether Major Douglas had helped Lord Weir raise half a million pounds to defeat the Labor movement in Glasgow. He replied: "Not that I know of, but if he did, I am sure it was money well spent." Labor people please note.

If Aberhart had enough backbone to make direct and open reply to his critics, what would he say in regard to the fact that every accusation of lying and dishonesty we have ever made against him is fully supported by one of his former outstanding lieutenants in an interview appearing in this issue?

"There must be no shadow of doubt in the mind of anyone but that the government has the overwhelming majority of the people behind it," says part of the "confidential" letter to Social Credit M.L.A.'s in which they are urged to stage "demonstrations" and "indignation" meetings, presumably against the non-co-operation of the banks which the government deliberately provoked by its insulting letters to them last week. There are many cases on record of demonstrations by citizens against their governments, but it has remained for the Alberta government to purposely provoke the wrath of one section of its people and then to urge the remainder to hold public demonstrations and indignation meetings against them! It is more than likely that demonstrations and indignation meetings will indeed be held very soon, but they will be definitely in condemnation of the government's silly antics.

Premier Aberhart says that some part of the press had adopted an "insulting attitude" toward certain guests of the province. If he means to refer to Powell and Byrne as "guests of the province," he is all wet. These men are paid civil servants, albeit perhaps the most uncivil on record, as witness their crude propagandizing for the Aberhart party.

In the course of one of his prayers on Sunday, Aberhart appealed to the Almighty: "Do not let the frost and hail, the INSTRUMENTS OF THE EVIL ONE, blight the crops." This is the first time we have ever heard it intimated from a pulpit that the Devil had any share in the control of the weather.

AFRAID OF TEST

Nothing that the government can say or do could possibly allay the suspicion that its desire not to contest the Edmonton bye-election is anything but fear of the consequences, and everything possible should be done to shame it into placing a candidate into the field. If the government were honestly desirous of discovering whether or not it still has the confidence of the people, it would be only too anxious to take advantage of the opportunity to make a test of its strength. Its fear of the result is absolute proof that it is more concerned with retaining its ill-gotten power than with truly representing the people.

POWELL AND BYRNE

When Experts Powell and Byrne arrived in Alberta, we allowed ourselves to entertain the hope that these supposedly practical men of figures and science would attack the problem before them in a more or less businesslike manner. We had always harbored a rather healthy respect for the astuteness of Major Douglas and the common sense of Old Country folk generally.

However, we are forced to conclude that Douglas was not only thoroughly taken in by MacLachlan, but that in choosing Powell and Byrne as his emissaries he made a blunder of the first magnitude. For it is quite apparent that these gentlemen are about as gullible a pair of "fall guys" as ever succumbed to the blandishments of any "con" artist. All appearances indicate that they came straight from their nest of preconceived notions in England directly into the web of trickery and deceit in Edmonton, from where they have not dared to venture out into contact with realities.

From their activities so far, one can reach no other estimate than that they not only had a completely erroneous conception of the situation upon their arrival and that they made no serious effort to acquaint themselves with the facts, but that they were completely willing victims to the government's one-sided representation of the state of affairs. Instead of undertaking to make an impartial analysis of the situation, they immediately commenced to play politics for the government in a manner no less servile and inept than any of its regular sycophants. By their every major act, such as the engineering of the supremely ridiculous "unity covenant," their part in the insultingly crude approach to the bondholders and banks and their contemptuous disregard for dissenting opinion, they have demonstrated their incapacity to deal with the fundamentals involved in the Alberta "case." There can be only one outcome to such blunderings. Messrs. Powell and Byrne, as well as their master, Douglas, will learn that they have completely misjudged the real temper of the thinking people of Alberta.

THE COLOR SCHEME

Just to forestall a lot of inquiries, we wish to say that the color of the paper of this issue was chosen to harmonize with the golden sun tan we have acquired during the past few weeks. After all, being an artistic sort of cuss, we must not neglect the aesthetic.

ABERHART'S CHRISTIANITY

To an observant and discerning mind, Aberhart's inherent hypocrisy stands out like a sore thumb in his every public utterance; but never more clearly than on those frequent occasions when he feels it incumbent upon himself to parade his own alleged Christianity in justification of his mixture of religion and politics. It is on these occasions when he not only poses as a divinely inspired leader entrusted with the heavenly secret of the "economy of God," but when he also gives expression to his apparent resentment against the failure of other religious leaders and organizations to endorse his wanton pollution of Holy Scripture for political ends.

He again indicated this hypocrisy and resentment a short time ago when he said: "Christianity and economics must go hand in hand. That form of Christianity that cares not for the physical welfare of the people is merely formal ecclesiasm and is a parasite upon the human race and **MUST BE REMOVED** . . . I feel that our people have no common ground or agreement with those who propose to throw aside all religion and to attempt to establish the state apart from the principles of the Kingdom of God."

In these utterances Aberhart again emphasized his characteristically dishonest method of dealing with opposition by imputing false motives to his opponents and defending himself against the imaginary accusations arising out of his own malicious imputations which can only have their source in a guilty conscience. (We defy Mr. Aberhart to point to even ONE person or church denying that "Christianity and economics must go hand in hand." We challenge him to give an example of "that form of Christianity that cares not for the physical welfare of the people." We ask him to name that parasitical "form ecclesiasm" which he is so sure "must be removed." Where, we demand, are "those who propose to throw aside all religion"?)

When Aberhart makes such statements, he knows that he is uttering the foulest lies, that he is only playing to the galleries to arouse

the prejudices and passions of his followers, to flatter and glorify himself, and to drown the voice of his own conscience over the mockery he himself is making of religion. The simple truth which Aberhart dare not face is that his manner of commingling religion and partisan politics is both sacrilegious and anti-Christian. He can find no Scriptural nor any other warrant for his boast from a pulpit that the Social Credit theory is the absolutely guaranteed "economy of God." On the contrary, such an act is blasphemous contumely of the Almighty in that it would lower Him to the level of a mere party politician. It is not "Christian" to stand in a pulpit and from there, with eyes to heaven and hand on the Bible, to advocate boycott, to utter lies, slanders and threats against political opponents, as Aberhart has done.

And so we could go on with a long list of offenses against religion by this man who presumes to instruct others in their religious obligations; a presumption, by the way, which religious bodies in general would do well to challenge/most vigorously.

GOVERNMENT BY STEALTH

When it is borne in mind that the Aberhart government gained power by stealth and deception, it is not surprising that it should adopt these methods as integral parts of its functional mechanism to continue the hoax, as is now admitted by the "confidential" letter sent to its members in which these are given special instructions and encouragement to incite an already deluded following to open "demonstrations" and "indignation" against the rest of the people. This act alone should condemn the government as unfit to represent honest people. It should prove to Social Crediters themselves that they have not only been played for a lot of suckers in the past, but that trickery to keep them properly fooled is now an acknowledged governmental institution.

There is only this difference between Germany, Italy and Russia and Alberta, that whereas these foreign dictator-ruled countries are at least honest enough to operate their departments of propaganda and persecution quite openly, the Alberta government resorts to trickery and deceit to accomplish the same ends.

Are Albertans going to submit to this sort of thing without protest? On Sunday Aberhart declared that when the majority of the people started knocking, he would call an election. This is slightly at variance with his former promise to quit at the mere beckoning of the public's little finger. However, unless we want to see our province wrecked completely, it is certainly high time to let Aberhart know something of the true sentiment of the people.

A Test of Vision

From tax-free pulpit quite prophetic,
In phrases vulgarly splenetic;
With radio to help, he spread it,
The nostrum known as Social Credit.
We listened to the vague appeal
And hoped that we would ne'er regret it;
We only wished he could reveal
The powers that lay in Social Credit.
We took a chance, we had a hunch,
And on election day we said it,
The mandate given, we took the plunge
Into the depths of Social Credit.
The dose was stiff, the coated pill
Was bitter, and we fain would let it
Perform its functions good or ill
In other spheres of Social Credit.
To nice protecting microphone
And back door exits now indebted,
With cupboard bare not e'en a bone,
Our hero mourns for Social Credit.
To make excuse and pass the buck,
By Maynard aided and abetted;
With every promise gone amuck,
He sees the end of Social Credit.
Alberta, pride of all the West,
Object of national derision,
Lift up your head, this clowning jest
Is only meant to test your vision.
For governments may come and go—
Our heritage goes on forever;
Experiments for good or woe
Serve only to increase endeavor.

—Anon.

WHERE DID THE MONEY GO?

Mr. Aberhart has declared time and again that he has never received a cent of remuneration for his services to the Prophetic Bible Institute and his political party. Coming from such a notorious liar, the claim is not necessarily mean that he has never received any money from these organizations. We are familiar with his tricky manner of answering embarrassing questions, and it probably would not make even the slightest dint in Aberhart's conscience to declare that he had never received "one cent" of remuneration when he had gotten, say, thousands of dollars. He has a rather amazing capacity for playing upon words, and judging by his frequent juggling in this regard, he could deny receipt of "remuneration" with the mental reservation that his income had not been remuneration, but stipend, wages, salary, commission, etc., or perhaps just plain graft.

But whether Aberhart himself ever got any of it or not, we are sure that a goodly number of present and former supporters of the worthy dean would be deeply interested in knowing just what actually happened to all the money, undoubtedly thousands of dollars, which the people of Alberta have poured into the Institute and his hands since the Institute came to be used in the interests of the Aberhart political party.

We are informed that prior to the election, the Social Credit organization did not even have a treasurer, but that all monies were handed over to the Institute and that the party has never had an accounting for the monies received from the sale of membership buttons and cards, pamphlets, booklets, collections at meetings, etc. Apparently the Bible Institute served as a sort of fiscal agent for its political brain child or subsidiary, a practice the legality of which might well be investigated. Our understanding is that the charter of the Institute calls upon it to function as a religious institution dedicated to preaching the Gospel of Jesus Christ, which may surprise many who have listened to the awful political claptrap emanating from it on Sunday afternoons.

One is inclined to wonder as to just what sort of boobs the executive of the Social Credit party were never to have demanded an accounting of the funds of their party. Their indifference speaks eloquently of their simple, or should we say stupid, faith in Aberhart, and also volumes of their business density. Perhaps Aberhart was wise in keeping them in the dark concerning disposition of the funds, just as he thought it only right to conceal his famous Social Credit plan. Too much knowledge might only be troublesome to the success of his skin game. Just the same, we hope that now that some of them are beginning to wake up, one of them will screw up enough courage to demand an investigation in order to discover just what use the Prophetic Bible Institute, a chartered religious society, made of the political funds poured into its treasury.

MUST FORCE BE USED?

Undoubtedly there are thousands of citizens throughout the province who are not only sick and tired of the disgraceful gyrations of the Aberhart government, but who are also fearful that unless the farcical exhibition of incompetence is brought to an early end, the good name of Alberta will not only be brought into further disrepute by more crazy experiments but that it may actually become sullied with violence and bloodshed. The feeling of resentment over the mess in Edmonton is openly expressed in talk of tax strikes and even of desire to use physical force to bring our rhinoceros-skinned premier and his gang of soddlers to their senses.

This talk of open defiance of law and order is dangerous, and to be deplored. But if the government itself persists in making illegal use of its own power, as in the matter of introducing the enlarged school unit plan; by confiscatory legislation and laws to interfere with our courts of justice, the encouragement of the boycott and other unconstitutional practices, then the government itself is in reality acting in defiance of law and order, and it is therefore no great wonder that outraged citizens should readily entertain thoughts of strikes and even of insurrection.

There must be no violence. But what to do apart from the use of physical force to bring Aberhart to a realization of the seriousness of the situation is somewhat of a problem. If Aberhart had any self-respect at all, he would have resigned long ago. But, although knowing himself to be generally despised and held in wide contempt not only as an incompetent bungler but also as a dishonorable racketeer, he never

the less continues to hang on to his ill-gotten office as though deliberately inviting forcible ejection. He has indicated as much in that although at first he declared his willingness to retire at a mere beckoning of the public's little finger, he later switched from finger to toe by boasting that he would not quit until "kicked out." Just bluff, of course.

It would undoubtedly afford many of us a genuine thrill to kick Aberhart out of his luxurious office, along the corridors and down the steps of the parliament buildings. But that would be unlawful as well as an act of selfishness on the part of the kicker-outer, besides being really too good for Aberhart. He must indeed be put out, but the job should be done in a manner giving all a share of the pleasure in the process. So we reiterate our suggestion made many times before, to make life miserable for him by protests. An aroused public opinion, made vocal in every legitimate manner—through the press, by protest meetings, letters to Aberhart personally, to his members, to Powell, Byrne and Douglas, will go a long way toward demonstrating to Aberhart that he would be well advised to get out before some over-zealous patriot takes him at his word and actually kicks him out. If Aberhart were a man of courage, he would not take such an unfair advantage of the people's generosity and restraint. But for the very reason that he is a coward, citizens who value their freedom and have any self-respect will show their resentment of the imposition in a manner indicating that the limit of reasonable forbearance has been reached. Think it over, and then make YOUR protest.

WORTHY EXAMPLE

The story of the mental and spiritual suffering discipleship to Aberhartmania brings in its train, as related in the interview with a Social Creditor in this issue, should help to make it very clear to our public leaders that their foremost duty is not to fight a non-existent Social Credit bogey, but to address themselves to the serious task of restoring the emotional equilibrium, the self-confidence and the courage of the innocent victims crucified upon the criminal vanity and ambitions of a conscienceless mountebank.

Since long before the election we have held to the one theme that Social Credit never has been an issue before the people of Alberta, but that the problem was one of ethics and morals. It should be abundantly clear now that all the opposition to Aberhart with clever technical argumentations against Social Credit was not only a waste of energy, but actually played into his hands. As Aberhart was not presenting the theory in an intelligible form, criticism directed against it could not possibly be rightly understood by his followers, and in their confusion they could only become ever more fanatical. The real issue, the only issue, was and still is, Aberhart's delusion of the people with his hell-inspired concoction of greed and cupidity exalted to the appearance of noble virtue by a deceptive religious emotionalism.

The lady's story should be an encouragement to others who have discovered the true nature of Aberhartism to also come out openly and boldly in denunciation of this blight. It should also be an inspiration to those who are still under the Satanic spell of Aberhart to commence an honest and searching examination into their innermost selves. The process should not be a mere casting about for excuses to bolster the position and views held heretofore, but a sort of self-trial, with past conduct as evidence submitted for impartial examination and judgment by reason and conscience. To do this, requires courage of a high order. The woman in this case had such courage, and today she is free of the curse of Aberhartism—a curse as vile as ever plagued the soul of mortal man.

VETERANS IN POLITICS

Has it ever occurred to you that the Aberhart political party is the only one in Canadian history ever to have appealed for the organized support of war veterans? There are ex-servicemen's Social Credit groups; but no one has ever heard of similar political organizations under the label of any other party. Until the intrusion of Aberhartism, veterans' organizations were non-political, and in their own interests, all veterans should oppose the disruptive tendency set in motion by Aberhart's strife-creating religio-political party. To allow partizan politics to enter, is a sure way of weakening and encouraging defeat of every representation made by veterans to any government.

THAT "PLAN" BUSINESS

In trying to follow the devious twistings of our reigning politicians we sometimes wonder whether they are really as crazy as their antics would seem to indicate, or whether perhaps we have gone completely "nuts" ourself. This plan business, for instance, is getting our well-known goat. The Big Shots of the alleged Social Credit movement, or racket, themselves are telling us that they have always had a perfect plan, that there never was a plan, and finally that indeed there can be no such thing. Frankly, we believe that this confusion itself is deliberately planned.

During the election campaign Aberhart told the world amidst loud Amens and Hallelujas that he not only had a plan to lead a suffering people from the land of slavery to economic freedom, but that by cracky he was the only one who had any plan at all; that to be specific, his plan was not just a mere human brainwave, but the real "McKay" from the Almighty Himself—the "economy of God, absolutely guaranteed." And what is more, he proved it to the satisfaction of thousands by supposedly specific references from the Good Book itself. Just why he never actually revealed any portion of his divine plan and why his sucker following never demanded even a glimpse of this bit of Aberhart heaven is, well, probably a part of the plan, if you "get" what we mean.

The bluff worked like a magic charm to get Aberhart and his spineless yes-men into office, and the enthusiasm of the victory kept his followers supremely happy for months. Flagger faith was occasionally rejuvenated at strategic moments by allusions to a plan all ready to be released. In August, 1936, came a great moment, when it was officially announced that "The full details of our plan are now worked out. Heavenly joy! "Credit house" accommodation was acquired. Dividends before Christmas! We poor stiff who had declined to sign the registration covenant felt just terrible over what we were going to miss—maybe. Then the diabolical "enemy" must have gotten in some of his dirty work. Christmas, and no dividends! Something must have gone haywire; for, came the first session of the house of the present year, and, perhaps just as a joke, the Speech from the Throne declared that the Alberta government really did not have the power to do so very much about abolishing poverty from the midst of plenty. Of course, Aberhartists refused to believe their own eyes when they read this; but just for the fun of it, we repeat the actual words: "It is well to bear in mind that the basic causes of these great economic calamities lie beyond the power and jurisdiction of this Assembly and that the major problems should be met on a broad national scale."

So there was that. But did it worry Abie? Not at all. Although having admitted in the Throne-Speech that he did not have the power to do what he said he could do, he continued the bluff. A little shakily, he declared on April 30, 1937: "We are gradually getting organized and trying to establish enabling legislation." But by now the joke was no longer so funny, and the insurgents called Abie's bluff: and according to these gentlemen Aberhart admitted to them that he had never had a plan. But they must have been damned liars, for Aberhart continued to claim that he had a plan. Only a few weeks ago, after the arrival of Expert Powell, in a dialogue with stooge Manning in his Calgary pulpit he boasted: "Now you can see that we have a plan all ready to put into operation." And then along comes Figure Expert Byrne with the pronouncement: "There can be no such thing as a Social Credit plan."

What a racket! There is a plan. There is no plan. There can be no plan. "Yes, We Have No Bananas" must have been written by an inspired Social Crediter.

CALL HIS BLUFF!

So far Aberhart has not made good on his promise to provide written reasons for the dismissal of ex-servicemen from the civil service, a promise made to the organized veterans of the province some time ago. Aberhart must not be allowed to "pull a Sandy" on the veterans. The dignity and prestige of veterans' organizations will be injured if we let him get away with a bluff. If the demand made upon Aberhart was of sufficient importance in the first place to warrant the fuss raised at the time, it is of equally great moment to insist upon its fulfilment, even to the extent of employing "other methods" as suggested by General Griesbach when the matter became an issue.

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